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The Churches and War

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SOCIAL PROGRESS

The Churches and War*

The Annual Armistice Message to the Churches Based on the Message of the Oxford Conference on Church, Community and State

A Time for Grave Words

Armistice Day 1918: The world was jubilant. The Great War was ended and a new world was to be built with a better way of dealing with difficulties between nations. There had been enough of the mad way.

Frequently the anniversary of that Day was celebrated in optimism and enthusiasm. The better way was in prospect.

Armistice Day 1937: Today the world is in tragic gloom. Wars and rumors of wars oppress with death and fear. In Spain and China men are following the old mad way. Many other nations are frantically preparing. Millions are in despair. Other millions cling to declining hope for peace.

Pessimism is more prevalent this Armistice season. The better way seems to many to have been the vision of utopian idealists. Therefore light and easy words should not be spoken today. Facile optimism is of no avail. Grave words are demanded.

The Oxford Message on War: The recent Oxford Conference was grave. Participating in its councils were men whose families and churches were at that very time in cities molested by bomb and shell. The statements emanating from that Conference on Church, Community, and State constitute the most significant pronouncements on the problem of war issued by any church assembly of our time. That meeting achieved the closest modern approximation to a united voice of the Christian churches. No problem commanded the attention of more able and representative leaders; none attracted keener interest.

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* This Message is issued by the Department of International Justice and Goodwill of the Federal Council of Churches of Christ in America, 105 East 22d Street, New York, N. Y., from which office additional copies may be secured at the rate of $2.00 a hundred.

Consequently, the Department of International Justice and Goodwill of the Federal Council of the Churches of Christ in America bases this its Annual Armistice Message upon the message of the Oxford Conference.

The Conference message is being used today in thousands of churches around the world. As we read the following statements let us enter in spirit into fellowship with our Christian brothers of many nations, and creeds who shared in formulating them or who are hearing them and pondering their solemn meaning today.

The Judgment Upon War

"Wars, the occasions of wars, and all situations which conceal the fact of conflict under the guise of outward peace, are incidents in a world to which the Church is charged to proclaim the Gospel of redemption. War involves compulsory enmity, diabolical outrage against human personality, and a wanton distortion of the truth. War is a particular demonstration of the power of sin in this world, and a defiance of the righteousness of God as revealed in Jesus Christ and Him crucified. No justification of war must be allowed to conceal or minimize this fact."

Should Christians Participate in War?

"The search for the will of God is a matter of agonizing perplexity for the Christian whose country is involved in war. Divergent views are held within the church.

(1) "Some believe that war, especially in its modern form, is always sin, being a denial of the nature of God as love, of the redemptive way of the Cross, and of the community of the Holy Spirit; that war is always ultimately destructive in its effects, and ends in futility by corrupting even the noblest purpose for which it is waged. They are therefore constrained to refuse to take part in war themselves, to plead among their fellows for a similar repudiation of war in favor of a better way, and to replace military methods by methods of active peacemaking.

(2) "Some would participate only in 'just wars.' Here there are at least two points of view, depending upon the definition of the 'just war':

A. "Some consider that Christians should participate only in such wars as are justifiable on the basis of international

law. . . . Many would add that no war should be regarded as 'just' if the government concerned fails to submit the subject of dispute or *casus belli* to arbitration, conciliation, or judgment of an international authority.

B. "Some would regard a 'just war' as one waged to vindicate what they believe to be an essential Christian principle: to defend the victims of wanton aggression, or to secure freedom for the oppressed. They would urge that it was a Christian duty, where all other means had failed, to take up arms. In so doing they would look to the verdict of conscience as their ultimate sanction.

(3) "Some, while also stressing the Christian obligation to work for peace and mutual understanding among the nations, hold nevertheless that no such effort can end war in this world. . . . It is a Christian's duty to obey the political authority as far as possible, and to refrain from everything that is apt to weaken it. This means that normally a Christian must take up arms for his country. Only when he is absolutely certain that his country is fighting for a wrong cause (e.g., in case of an unjustifiable war of aggression) has the ordinary citizen the right to refuse military service."

The Church "cannot rest in permanent acquiescence in the continuance of these differences but should do all that is possible to promote the study of the problem by people of different views meeting together to learn from one another as they seek to understand the purpose of God as revealed in Jesus Christ."

The Church During War

"All Christians acknowledge one Lord, whose claim upon them is such as to transcend all other loyalties. Here is the first obligation of the Church, to be in living fact the Church, a society with a unity so deep as to be indestructible by earthly divisions of race or nation or class."

"The Church should remind its members that the principle of the unconditional supremacy of the State or nation, advanced either in time of peace or of war, is incompatible with the Church's faith in Jesus Christ as its only Lord, and is therefore unacceptable as the final norm of judgment or action. It is the Church's duty to serve the nation in which it is placed, but the greatest service which it can render is to remain steadfast and loyal to its Lord,

and to test rigorously all claims of national interest by His Gospel."

"The Church, confessing its faith in redemption through Jesus Christ, sees in every man a 'brother for whom Christ died.' In time of war, as in time of peace, it should pray not only for the nation in which God has placed it, but also for the enemies of that nation. It should proclaim and obey the commandment of the Lord, 'Love your enemies.'"

Steps Toward a Just and Peaceful Society of Nations

"To condemn war is not enough. Christians must do all in their power to promote among the nations justice and peaceful coöperation, and the means of peaceful adjustment to altering conditions":

(1) "Especially should Christians in more fortunate countries press the demand for justice on behalf of the less fortunate. The unequal distribution of natural bounties is one of the main causes of war, if control is used to create a monopoly of national advantages. Christian people should move their governments to abstain from such policies and to provide a reasonable equality of economic opportunity."

(2) "So far as the present evil is political the heart of it is to be found in the claim of each national State to be judge in its own cause. The abandonment of that claim, and the abrogation of absolute national sovereignty, at least to that extent, is a duty that the Church should urge upon the nations."

(3) "The churches should constantly warn their members of the grave danger involved in the feverish and uncontrolled race for rearmament, as both a symptom and a source of irresponsible power politics, and should insist upon the need and practical possibility of limitation and ultimate reduction of armaments by conference and multilateral agreement."

(4) "While giving discriminating support to work for peace through the League of Nations and kindred organizations the Church cannot leave the duty of peace-making to political agencies. The Church is itself called to a ministry of reconciliation in a world riven by fears, suspicions and grievances. The Church should be able by the leading of the Spirit to discover characteristically Christian ways of intervening as a healing and reconciling influence in a world of conflict."

If War Comes, Can We Stay Out?

By Cameron P. Hall *

ONE of the outstanding characteristics of the present is the dread of the future. Today is dark with the shadow of tomorrow's war. What attitude will the United States take toward war? What attitude shall we take? These decisions for or against peace concern us in at least three ways. "If war comes, can we keep out?" Who are the "We" whom we envisage as either keeping out or going into that war?

There is, first, ourselves, as Christian individuals. It is perfectly possible for the United States as a nation to go into the next war, and for you and me as citizens to stay out. Congress may declare war, and the President may sign it, putting this country officially into a war, but until the minds of the citizens of this country concur in that declaration, they, as persons, are not at war.

On April 13th, 1917, Mr. Oswald Garrison Villard wrote to Mr. Tumulty, secretary to President Wilson, as follows: "As for the conscription proposal, of course you were good enough to prepare me for that. . . . Believe me, I am ready for any concentration camp, or conscription camp or prison, but I am not at war, and no one can put me into war—not the President of the United States with all his power. My loyalty to American traditions and ideals renders that impossible."

Christians have an even deeper reason for insisting that no act of Congress or of the President is strong enough by itself to decide the issue as to whether or not we keep out of the next war as individuals; our own Westminster Confession states the ground of our conviction, "God is Lord of the conscience." A nation may take our body, and imprison or torture it—but no nation can take the mind or the spirit of a Christian—for they belong to God.

Mr. Villard had the foresight to see the true situation; today many with hindsight share his vision of the part the individual should then have played. One of our own Presbyterian ministers

* Pastor of the University Presbyterian Church and Student Center, Madison, Wisconsin. This article is based on an address delivered by Dr. Hall at the Pre-Assembly Conference on Social Education and Action, Columbus, Ohio, on May 26, 1937.

recently received a letter from a man whose name may be read on the memorial tablet in his church, preserving the names of those who enlisted in 1917. The writer of the letter asked that his name be taken off that tablet, for he was not sure at the time whether he was right in going into the war, and now he is sure that he was wrong.

The wealth of material that has been informing our hindsight about the last war should go far in forming our foresight about the next war. The case against war is complete. All the evidence is in. No future war will add anything new; it will simply intensify what there is already for us to know. The next war will add horror to horror—but the horror is here and now for those with eyes to see, and ears to hear, and hearts to respond.

The evidence from the last war establishes that war does not pay. The cost to all the combatants of the last war equals $20,000 for every hour since Jesus was born. The next war will simply pile up more centuries-long destructiveness.

The evidence from the last war is that war is not a biological purge. Anyone who unites war with the problem of over-population should be told to go to some Gold Star mother, and say to her, "Madame, rejoice; your fine young son was one human being too many—his dying has brought down the surplus that was already too high." In its plowing under of surplus population, the last war took such young men as Joyce Kilmer and Donald Hankey—and the next war will go on taking the best, and not the worst, of our number.

The evidence of the last war is that war must be fed on lies. Our newspapers blazed with the news on the Fourth of July, 1917, of a naval victory won by our battleships—the news was issued by our Bureau of Information, and was a lie from start to finish, for there had been neither a victory nor a battle at all. The next war will dig falsehood deeper into life.

The evidence is in that war is a futile method for achieving ideals. There is not one ideal for which we fought that is not as insecure, and some even less secure, today than 20 years ago. The next war will sow a dragon's harvest of new problems.

The evidence of the last war shows that war is unchristian. That is the label that our own General Assembly has fastened on war. There is a poem that gives a soliloquy of a young soldier about to

shoot his machine gun. He recalls that his father in the Civil War used to pull the trigger of his Springfield with a prayer upon his lips. The young son cannot thus mix his religion and his killing. They stand opposed as his conscience sees them. He calls upon Jesus to turn aside his eyes—for the soldier has to go about his bloody business. Another war will see the world again on a devil's holiday.

Each one of these items of evidence is the judgment of God himself against another war. This evidence is relevant. God cannot speak to our conscience in a vacuum; he uses the agony and travail in the past to direct the individual for the future.

For some, this evidence is overwhelming, and these will determine, before God, to have no part in any war as an individual, let others do what they deem best. War seems so obviously a violation of the Fatherhood of God, of the Brotherhood of Man, of the Sanctity of Life, and of the Stewardship of Material Things that it can find no footing in our lives.

If that is a leap that others are not ready to take, the least that a Christian can do is to reserve the right to decide for himself at a time of crisis. As Maxwell Chaplin, who later died as a foreign missionary in China, wrote home during the war: If there were a clash between Christ and the State Department, for him it was the State Department which would have to lose. If today some feel they cannot pledge themselves against war of any sort, neither ought they to pledge themselves to fight merely on the declaration of war by Congress. Let us decide the merits of the crisis in the light of our duty as Christians first. That Congress may put the nation into war, and that Christ may keep us as persons out of war, we must ever hold as a possible, and likely, solution if the next war comes.

"If the next war comes, can we keep out?" Included in that "We" is the Christian Church. It is perfectly possible, although fraught with many difficulties that have scant precedents toward their solution, for the nation to go to war, but for the Church as an institution, officially, to stay out.

The hindsight which the Christian Church has of itself is not very satisfying. One who today occupies a prominent pulpit in a large city tells of once receiving a letter from his minister back home. How well it read to this young American in the

trenches! How welcome the news from home! And how his heart beat faster as the letter ended with the lines of his favorite hymn, which had so often been sung in Young People's Society. "I would be true, for there are those who trust me," it began; and he read on to the second verse, "I would be friend of both the poor and friendless"; his memory flashed the red light to stop. Something was out of place. And then he knew what it was. At Church they had sung, "I would be friend of both the foe and friendless"—but his own minister had felt called upon to substitute the word, "poor" for "foe," in order to drag this Christian hymn down to conform with the war spirit. This American lad felt that he had caught the Church red-handed in cheating her Master.

The Church must face squarely this question, "Is she the body of Christ, and as such responsible to his spirit of love, or is she just another social institution, to serve as the Morale Department of the nation in the stress of war?" If and when another war comes, the Church may choose to do what she has done hitherto—to bless it, her pulpits becoming unofficial recruiting stations, and her declarations spreading a veneer of religious idealism upon an undertaking which she and society will later on recognize as odious. This will be the aim of the nation even before war is declared; for like the last, the next war will depend upon a trio—men and munitions and morale. And that is why the churches are so indispensable to a people girded for war. But to bless a war is to lead head on into moral bankruptcy and spiritual impotence.

The Church, on the other hand, may lay its curse upon a future war, denouncing it as unnecessary, aggressive, imperialistic, unchristian. What an opportunity for moral leadership was lost by the failure of the Pope as head of world Roman Catholicism to speak out against the Italian rape of Ethiopia! That will not be the last time, it is to be feared, when the Church will have a similar opportunity to serve the cause of peace.

But a third course of action is possible. It may be that equally sincere Christians will be divided on the intrinsic merits of the national crisis. Some may feel that the impending war is regrettable but necessary; others that it is unnecessary and reprehensible. Where either group represents a strong minority, the Church may feel called upon not to force the issue. But that

does not mean that she should yield to the pressure to echo the national voice. Let the individual Christian make his choice, as his conscience leads him, but then let the Church officially refuse to give hostage to either side. Let her continue to be free to plead the cause of humanity, and not of nationalism; to stand for right on whatever side it may appear, and to denounce wrong in whatever uniform it be seen; to cultivate the spirit of generosity toward the weak and forgiveness toward the foe; to seek peace and pursue it even while others indulge in the mad chase after war. That the nation may throw itself into the next war, but that the churches may officially stay out is another possibility that needs to be held in view.

"If war comes, can we keep out?" Certainly that "We" stands for ourselves, as a nation. What may the Christian Church do to help the United States as a nation hold to the course of peace?

In a recent broadcast, Miss Ruth Nichols was interviewed; she is best known as an aviatrix, but is also deeply appreciated by many for her active concern for peace. When asked whence came this interest, she said: "This resulted from choice as well as by heritage. . . . My father was in the Spanish-American War with Teddy Roosevelt and his Rough Riders; my brother is at present in the army air corps. But all of my mother's side of the family were of Quaker stock who believed that there should be other methods than war for settling international disputes."

One of the highest moments in the World Sunday School Association Convention in Oslo in 1936 was the report of the Executive Committee. It voted to urge its constituent members, consisting of some sixty national councils of Christian education, to build education for peace into their curricula, and to urge the promotion of peace among the nations as a living part of the Christian life. What a power for peace would be released into the world if the entire Christian Church would train its members to believe that in Christ there are methods other than war for the settlement of international disputes.

The Church is to create the vision and the purpose that will lead a nation to cultivate and rely upon measures that keep the peace. Let me suggest briefly two steps that need to be pressed.

First, we need to make it more difficult to step out of peace. I confess to a shock that still lingers from reading what happened

when President Wilson read his war message to Congress on that fateful April 4th, 1917. He was interrupted repeatedly, now by Senators and Representatives springing to their feet and "cheering at the top of their lungs," now by the Chief Justice bringing his hands together over his head "with a heart-felt bang," and when the message was finished, "another hurricane of cheering swept the Chamber." All this by men who themselves were to spend the war years safely in Washington, 3,000 miles behind the trenches to which they were sending young Americans. If only they could have listened not to their own voices cheering, but to the moaning of young men killed by their votes, to the sobbing of mothers bereft by their legislative action.

War will come less often if its coming is surrounded by greater obstacles. Let there be an amendment to our Constitution that no war will be declared unless decreed by a national plebiscite: this will check those who legislate. Let there be an amendment directing our government to conscript wealth whenever it conscripts men: this will check those who stand to make wealth out of a nation at war. Let there be an amendment prohibiting the use of our armed forces outside of the territorial United States: this will check those who still live in the glare of imperialistic fervor. Let us, in our deep concern for peace, strengthen the dykes that stand to conserve peace.

Finally, let the Church lead men to see the United States as a part of the world, and not as set off apart from some of the world in a conflict of interests. In the summer of 1936 I visited Hamlet's castle in Denmark—probably the most complete castle in measures of defense that ever was built, with not one but several moats, turrets, dungeons for storage and for retreat. In those days when castles were scattered throughout Denmark, each one represented the people of one area seeking safety against the people in another area not so distant. But today castles are curiosities, and their means of warfare antiques. Why? Because the sympathy and coöperation of man has widened beyond the moat, and the slightly larger concentric circle of territory which it held, and now men live within the peace of a larger unity—the state of Denmark. Those centers of feudalistic life, each one harboring fears of the others, each one scheming against the others, have melted in the wider vision of the nation.

Today not castles but nations, not moats but walls of steel are the units of fear and scheming; but by the grace of God they too will seem idle and worthless, as our nationalistic centers of life melt into the larger unity of the Kingdom of God, beside whose vastness any nation is small and dwarfed and puny. As men in castles joined with men in other castles in the larger fellowship of the nation, so men within nations today will learn to live with those in other nations within the larger fellowship of God's whole world. And toward that end, the Church of Christ is the beacon light of vision and the reservoir of power.

A PRAYER FOR MERCY AND FOR GRACE*

ALMIGHTY GOD, our Father, from whom every family in heaven and earth is named, hear our prayer for Thy children in other lands who live in the midst of conflict and death, who are wounded in spirit or in body by man's inhumanity to man. Have mercy upon them and sustain them in their dark hour of trial and temptation. Forgive us our indolence and faithlessness in not teaching the nations a better way than strife. Purge our own hearts of racial and national antipathies.

O God of love, draw us all so close unto Thyself that we may be enabled by Thy Grace to bless our enemies, to put away all malice, and to subdue the hateful promptings of evil. So may our fellowship within Thy Church endure in spite of distance, falsehood and bloodshed.

Gather us together with all our Christian brothers of every tongue and nation beneath the Cross of Christ that in humility we may learn of Him how to serve Thee in healing the wounds of a stricken world. May Thy wisdom guide us. May Thy power sustain us. And may Thy love keep us ever. Amen.

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* This prayer is included in the Armistice Message issued by the Department of International Justice and Goodwill of the Federal Council of the Churches of Christ in America.

The World Council of the Churches of Christ

By Charles J. Turck*

THE summer of 1937 will be chiefly remembered in religious circles for the series of conferences that sought to draw the churches of Christ to a closer unity. The Oxford Conference on Life and Work and the Edinburgh Conference on Faith and Order culminated in the organization of a World Council of the Churches of Christ. The World Alliance of Presbyterian and Reformed Churches held its fifteenth quadrennial council in Montreal. While Christians of many faiths were discussing methods of closer relationships, the Northern Methodist Episcopal Church, the Southern Methodist Episcopal Church, and the Methodist Protestant Church voted in favor of organic unity, a result that will be attained in 1940 when the constitutional processes in each church will be completed.

The significance of the organization of a World Council cannot be overestimated. For the first time, the non-Roman churches of the world have an agency that will bear the witness of Christ before the modern world. While this agency has no power to legislate for the churches or to commit them to action without their consent, there can be no doubt that the reports and findings of this body will have weight with the constituent churches and with the world far beyond the prestige and power that the pronouncements and activities of a single Protestant communion ever had.

The World Council of Churches will consist of a General Assembly of approximately 200 members which will meet every five years. The plan of representation in this General Assembly is to be determined later. A central council of approximately sixty members will act in the capacity of an executive committee of the General Assembly, and its membership will be constituted as follows: (1) twelve from North America; (2) nine from Great Britain; (3) eighteen from the countries on the Continent of Europe; (4) nine from the Orthodox churches; (5) six from the

* The Editor.

younger or missionary churches; (6) six representing South America, Australia, and areas not otherwise represented. One-third of the representatives in each case are to be lay men or women as far as possible. In the event of the number of lay men and lay women being less than one-third of the total, the Council is authorized to allot from one to ten additional places to lay men or women. Thus, the new organization will have in its membership not only the theological leaders of the Church but lay persons holding positions of responsibility and influence in the secular world whose presence in the Council will have special value.

The World Council of Churches will include at least two commissions. The first will carry forward the study of Faith and Order subjects such as were considered at Edinburgh. The second will carry forward studies of Life and Work such as were considered at Oxford. It is planned to maintain a first-class, full-time staff for the continuous study and discussion of these problems, and it is possible that an ecumenical journal will be published by the Council.

In America, the Federal Council of Churches will undoubtedly have an important part to play in making the contact between the World Council and the individual communions. It has been made clear, however, that the Federal Council will not name the representatives to the World Council, and that the denominations not represented in the Federal Council will, nevertheless, be able to have representatives on the World Council. In view of the enormous advance that has been made toward world unity among Christian bodies, however, there would seem to be no reason why the Protestant denominations in America should not promptly affiliate with the Federal Council.

This progress towards a World Council for coöperation and common study may seem to be an inadequate goal when compared with the ideal of complete organic unity which has been envisaged by many as the fulfilment of Christ's prayer for unity. However, in view of the many and changing theological positions which earnest consecrated Christians assume, and in view of the psychological differences that prevail among Christian individuals, their dissimilar backgrounds, their divergent outlook on life, their varying emphases on particular aspects of the Gospel of Christ, it seems

far wiser to strive for a unity that permits diversity and independence than to demand a unity that might result in tyranny and sterility.

The Oxford Conference has been criticized both in the "London Times" and in the "New York Times" by letters from distinguished clergymen on the ground that what has been done was a disappointment both to the Anglican and Orthodox Churches. The statement has been made that the only group that could be said to be satisfied with the results was the American Protestant delegation. It would be unfortunate if this should prove to be a true estimate of the Oxford Conference. Dr. J. H. Oldham, writing to the "London Times" in response to the criticism, has said: "There are many issues of high importance for the future, not only of Christianity, but of mankind, as to which Christians are at present confused or deeply divided. The aim of the Conference and of the elaborate preparatory work which preceded it was to mobilize some of the best minds at the disposal of the Church for thinking these out together."

Dr. Oldham has here expressed the great purpose of the Conference which was achieved. If the findings do not have the finality that some theologians desire, or if they cover controverted economic and social matters which some theologians would avoid, it may well be that the Conference has taken the only attitude that modern man can take and has responded to a real demand for leadership in the economic and social fields which cannot be avoided. American Protestantism is accustomed to dealing with many other religious groups on terms of complete equality and with none of the sense of authoritarianism which the established churches of England and other nations possess. Consequently, American Protestants are pleased with the results of the Conference that has not attempted to speak a final word which would close discussion but has tried to throw a new Christian light that will guide further study and thought. The way has been opened for more effective coöperation and more continuous study in all the fields of action that confront the Church of Christ than was possible before 1937. The pronouncements made by the conferences have been sufficiently broad in their terms to invite the support of communions holding far separated views of theology

and of life. That this support will be forthcoming is the earnest expectation of all who participated in the Oxford and Edinburgh Conferences.

Where churches are held together by a common loyalty to a historic faith as is true of the communions that are members of the World Alliance of Presbyterian and Reformed Churches, or by a common origin and program as is true of the Methodist Churches, organic unity would seem to be the appropriate goal. But where differences of faith or of practice seem to be insoluble, the method of a federated council for study and coöperative activities would seem to be a fulfilment for our time of that unity of all believers for which Christ prayed. The outcome of the Oxford and Edinburgh Conferences, not alone in the organization of the World Council, but also as a demonstration of genuine Christian fellowship, is a matter of congratulation and rejoicing. God has spoken to His churches that they go forward. In spite of their human weaknesses and limitations, the representatives of these churches at Oxford and Edinburgh heard this command, felt the presence of the Spirit of God, and moved forward to what may prove to be a new era in the timeless effort to establish a world society wherein God's Will may be done even as it is done in heaven.

OXFORD AND EDINBURGH PUBLICATIONS

The Message and Decisions of Oxford, a booklet containing the official text (25 cents) and a set of six booklets containing the Message and the five section reports adopted by the Oxford Conference with discussion outlines (15 cents for each booklet; 75 cents for the set) can be obtained from Dr. Henry S. Leiper, executive secretary, Universal Christian Council, 297 Fourth Avenue, New York City.

The Report of the Edinburgh Conference (10 cents) can be obtained from Dr. Floyd W. Tomkins, associate secretary, World Conference on Faith and Order, 111 Fifth Avenue, New York City.

Where Cross the

The Supreme Issue

As we approach another Armistice Day, the supreme issue before the Christians of the world is the issue of peace or war. For American Christians, this general issue is now complicated by the conflict between the desire to maintain absolute neutrality in respect to foreign wars and the desire to rebuke in effective ways the lawless violent action of aggressor nations. The condemnation of the action of Japan in invading China and in waging war on the civilian population, voiced by the League of Nations, by President Roosevelt in his Chicago speech, by Secretary of State Cordell Hull, and by the Federal Council of Churches in its message of September 24, 1937 (printed on page 20 of this issue of Social Progress) is an attitude prompted both by a sense of justice and by the spirit of love. Difficult questions remain to be answered, and the counsels of equally consecrated Christian men and women are divided. Should the President declare the Neutrality Act in effect and rigidly enforce its terms in relation to Japan and China? Should peace-lovers boycott Japanese goods, and if so, how can an unofficial boycott be effective? Should our government join with other nations in imposing economic sanctions (boycotts, blockades, embargoes) against aggressor nations? The mind of America is confused.

Whatever is done, let us pray that individual and governmental attitudes express the spirit of love and not of hate, and that all things possible shall be done to hasten the end of war and the establishment of peace.

The Living Wage

Church groups should be particularly concerned with the new national determination that every competent worker in America shall have a living wage. To brand this ideal as utopian or the program to achieve it as socialistic is to deny a practical application of the Christian principle of brotherhood. For if the granting of a living wage to all means that incomes in the higher brackets will not be so high, the Christian ideal of brotherhood requires the cheerful sharing of the infirmities of the weak by those who are

wded Ways of Life

economically strong. The coming debate on the Wage and Hour Bill in Congress in the session beginning January, 1938, should afford opportunity for Christian groups to say to the nation: "We are willing to take our chances with our brethren. For all who work, we want a living wage."

The leadership in social welfare projects during the last few years has often been furnished by groups not identified with the Christian Church. Technical issues have sometimes been allowed to obscure the human values that are at stake. In March, 1935, according to *Business Week* (August 7, 1937) the average weekly earnings of unskilled wage earners in twenty-five manufacturing industries located in fifty-nine cities surveyed was $17.85. Skilled and semi-skilled workers averaged $24.25 per week. This is the human situation that the Congress will debate next January. If we Christians do not like projected plans for the relief of this human situation, we should bring forth better plans. But to ignore the problem is simply not Christian. We are deeply concerned in this problem of poverty in the midst of plenty. We must help to solve it.

The Threat of Crime

In September, 1934, William Snyder, president of Local 138 of the International Brotherhood of Teamsters, Chauffeurs, Stablemen and Helpers, New York City, was killed at a meeting of the Flour Truckmen's Association, organized by Max Silverman, as associate of the notorious New York labor racketeers, Louis (Lepke) Buchalter and Jacob (Gurrah Jake) Shapiro. When Snyder was killed, Silverman sent Max Rubin into Local 138 as his agent. When Special Prosecutor Thomas E. Dewey seized the books of the Flour Truckmen's Association, Silverman and Rubin fled the city, Silverman living in Los Angeles where he maintained an estate, a car, chauffeur and servants and Rubin living in New Orleans. Both were supported by gangster money sent to them. Finally, Rubin came back, turned State's evidence for Prosecutor Dewey and testified before the Grand Jury. In the last week of September, Silverman was arrested in California.

On Friday, October 1, Rubin was shot. The underworld had attempted to defy the Government.

That this attempt will not succeed can be taken for granted. But what of the circumstances out of which such crimes spring? Areas of life untouched by religion, possibilities of gangster influences when labor leadership is corrupt, the underworld levying its tribute on business legitimate and illegitimate, and supporting its fugitive leaders. How much money from graft, slot machines, liquor and bawdy houses went into this enterprise that in the end dared to defy government? The lessons of this crime story, unfortunately not unique and perhaps not ended, are many for Christian people to ponder. No area of human life can safely exist without religion. We must reach these people with the Gospel. We must not aid the business of crime by any enterprise of ours that directly or indirectly would pay revenue to criminals. Against the crime, warfare. For the criminal, actual or potential, the Gospel.

The Moderate Drinker

Dr. Richard Cabot, author of "What Men Live By" recently made the following statement concerning moderate drinking: "We used to think that moderate drinking—temperance, as the wets call it—did no harm. Now we know that it is responsible for an enormous loss of life through automobile accidents on our streets. One cocktail is enough to impair the dexterity and quickness of hand and foot, to spoil the man's judgment about speeds and distances, on which safe driving depends. Most of the drunken drivers arrested every week on our streets are not drunk in the ordinary sense. They are temperate drinkers; but they are the most dangerous of all drinkers in this fast-moving age. The man who is really drunk—the excessive drinker—rarely tries to drive a motor car. It is the moderate drinkers who do most harm. They killed in 1931 more people in the United States than typhoid fever, diphtheria and influenza put together.

"The effects of alcohol in killing people when much of it is taken within a short time are usually laid to 'bad liquor.' This is very rarely proved. Almost all deaths from drinking are due to too much 'good liquor.'"

Gandhi and the Liquor Traffic

India celebrated the sixty-eighth birthday of Mahatma K. Gandhi on October 2 with nation-wide mass meetings and the launching of a prohibition campaign in Madras Province. Gandhi has recommended to his followers a total boycott of liquor and a three year program to establish dry laws. He has dismissed the alleged failure of American prohibition as not applicable to Indian conditions. Evidently he feels that the Indian public service could not be corrupted and defeated by liquor makers and sellers as the American law enforcement agencies were corrupted and defeated; that the Indian press cannot be controlled by the liquor industry as the American press is controlled; that the Indian public can be trusted to come to a sane, civic-minded attitude on the licensed sale of a socially dangerous drug as the American public failed to do. Mr. Gandhi knows a great deal about India and about liquor. He may be right about prohibition in India. If he is, where should America be placed on the scale of civilization in comparison with India?

Einstein on Ethics

Professor Einstein has sent a message to the Y. M. C. A. that contained this declaration: "The world has slowly grown accustomed to symptoms of moral decay. One misses the elementary reaction against injustice and for justice—that reaction which, in the long run, represents man's only protection against relapse into barbarism." Few who study popular reaction to economic, social and political wrong will disagree with this finding of a great scientist. A recognition of this fact led the Oxford Conference to the ideal of justice as an essential element in Christian faith. "*Love must will justice.*" John Bennett in "The Religious Foundation for Social Education and Action" * has insisted that social justice is obedience to God. "Christian commitment would be a strange perversion unless it included commitment to what the God of righteousness seeks for our society." Without being censorious, Christians must be so concerned about the victims of personal and social injustice that their voice will be heard and their arm stretched out whenever their communities tolerate and condone wrong. "Let justice roll down as waters, and righteousness as a mighty stream."

* Social Progress Pamphlet may be obtained at Presbyterian Book Stores—10 cents.

A Message on the Far Eastern Conflict

Adopted by the Executive Committee of the Federal Council of Churches, September 24, 1937

"WE UNDERTAKE a statement regarding the situation in the Far East with a deep sense of participation in actions and attitudes which have helped to create the present tragic debacle. But we cannot make humility an escape from moral responsibility. We are clear in our conviction that we must say not only what we have a moral right to say, but what Christian principles demand. In this spirit we must state without equivocation the conviction that the action of Japan in invading China and bombing helpless non-combatants violates every principle of international justice and of regard for human rights as well as those Christian principles by which we must all be judged.

"We strongly support the government of the United States in its protest over the bombing of non-combatants in China and its collaboration with the Advisory Committee of the League of Nations on the Far Eastern Situation. We urge that every step be taken to protect missionary lives short of that military action which would defeat the purpose of the missionary enterprise as a brave and unselfish adventure of love.

"We urge all Christian people by prayers and speech and action to support that loyalty to a world of universal justice and goodwill to which Christians are committed by their loyalty to Christ. There can be no lasting solution of the problem of China and Japan apart from mutual respect, conciliation and friendliness. Consequently, although Japan's aggression against China must be condemned and her deliberate bombing of civilian populations viewed with horror, we must not permit that judgment to induce enmity or violence against the Japanese people. We earnestly hope that our missionaries may be strengthened in their difficult task of helping their Christian brethren in both nations to refrain from bitterness and recrimination."

A Community Conscious Church

By William F. Wefer *

IN THE long range program "The Years Ahead," approved by the General Assembly of 1936, the emphasis selected for the year 1937-1938 was "Witnessing for Christ." While this emphasis has particular relevance to the Centennial celebration of the Board of Foreign Missions and the world wide missionary enterprise of our Church, it must also carry its application to the witness of the Church in its community. The Church must ever proclaim the good news of human spiritual redemption but the full-orbed gospel of Christ also carries the implication that the Church must bear witness to the concern of Christianity for improvement in community health, honest government, better racial and group relations and more wholesome recreation.

We are not here concerned with the relative importance of different expressions of the witnessing ministry of the Church. It is not a question of either one or the other. The demand in our day is that we must be concerned with the implications of the total gospel of Christ for every life and all of life. We rejoice in this total expression of the gospel which is a recognized objective of the missionary program. May the same purpose be implicit in the program of every local church. Dr. B. S. Winchester has stated the issue in his book, "The Church and Adult Education," in the words, "The church naturally stands committed to the task of bringing to realization the Kingdom of God on earth, but this statement of the purpose is too vague and general and theological in sound to convey to the ordinary man a sense of reality. Clearly, the Church must be able to objectify its purpose so that people will be able to see what it means, in terms of the concrete situation in a given community, for the church to pursue its avowed aim."

One cannot say that the churches in every community have caught such a vision of their responsibility. It would not be far from the truth to say that some of them have not yet become awakened from the somnambulant attitude described by Mary Eaton Vorse in "A Footnote to Folly" concerning the generation living at the turn of the century. "We in Amherst knew so little about

* Pastor, Good Shepherd Presbyterian Church, Jackson Heights, New York City.

these things that we might have been the original dwellers in the Garden of Eden. It was a little like living without the knowledge that there was such a thing as pain and death. Yet, within a few miles of us were the manufacturing towns of Holyoke, Chicopee, Springfield. Chicopee had and still has one of the worst infant death rates of the country."

Perhaps a few concrete illustrations will reveal some of the forms which this inertia takes. In a certain city, the principal of a school, alarmed at the moral conditions in the district, asked the Federation of Churches if anything could be done to provide religious instruction for the children after school hours. One of the Federation secretaries communicated with the ministers of the churches in the neighborhood acquainting them with the facts and asking their coöperation. Only one minister responded. The Federation then conducted a survey and found 503 children in the immediate school district of general Protestant background, 70% of whom were not identified with any church. A week day church school was opened with 109 children in attendance. At a meeting of community workers which the writer attended, a speaker, who was the Superintendent of schools in another city, related the account of the formation of a council of community agencies in his neighborhood. In the course of his remarks, he emphasized the position of influence and helpfulness which the church could have in such a council but he then went on to add that in their own efforts to form a council the institutions from which they received the least coöperation were the churches. An officer in the Juvenile Aid Bureau connected with the New York Police Department writes in a report of his district, "lack of social responsibility on the part of most churches in offering facilities for recreation."

Are these examples typical of the community interest shown by most churches? We do not believe so. Comparable illustrations could be given of many churches performing a fine service in providing leadership, coöperation and vision in their communities. But the point to be emphasized is that such community coöperation on the part of these churches ought to be taken as a matter of course by every church. Surely we could ask no less an obligation for the church than we assign to the secular agencies in the community. One always assumes that the Parent-Teacher Associations,

Red Cross Chapters, Family Welfare agencies and many others ought to be interested in community betterment programs and that they ought to give them active coöperation. The same inescapable obligation rests upon the church if it is to maintain a worthy position of leadership along with these other community agencies. The church always bears a two-fold relation to the community of which it is a part. While through its preaching, fellowship and religious education it inspires individual members to assume responsibility for community betterment, the church must also fulfill its second obligation of exerting its influence and offering its coöperation as a community institution. The first must be done; the second cannot be left undone.

A concrete expression of the recognition of the responsibility of the church for community betterment was voiced in 1936 when forty-one denominations, members of the International Council of Religious Education, united in the coöperative emphasis, "Christ in the Life of the Community." While this emphasis was selected for the church year of 1936-1937, it ought to be a part of the ongoing program of the church for every year. The fourfold purpose of this emphasis is: (a) to discover the community needs to which the church can most effectively minister; (b) to enlist the interest and participation of every Christian citizen in an active and effective program to meet those needs; (c) to bring into the fellowship of the church and otherwise serve all those in the community in need of its redemptive ministry; and (d) to develop a new ideal of Christian patriotism and of the practice of citizenship as a Christian obligation.

This fourfold program recommended by the International Council included a practical program of projects which a church may consider in facing its community task. It is recommended that a local church should promote coöperative community projects with other religious groups. It should participate as a member institution in local councils of community agencies. It should encourage members to give volunteer aid to community agencies. Another suggestion is that church groups should invite police, health and other officials to address meetings and to suggest how the church may aid them in their efforts. A most helpful plan is that of forum and panel discussions for the consideration of community problems. *(Continued on page 29)*

A Second Letter to the Brewers

By James E. Clarke *

I AM honored (unless it has been assumed that I am "an easy mark") by a letter from Mr. Jacob Ruppert, chairman of the United Brewers' Industrial Foundation. It allures me by the suave remark that I am "recognized in 'Who's Who' as a leader in American life" and that, therefore, I should "help contribute to the solution of important public questions," and so I should, whether a "leader" or not.

Then the letter solicits my opinion on an "important public question," with permission to quote "in the public interest." Permission is readily granted. I am assured that the Foundation will "greatly appreciate" my viewpoint. I doubt that; but I proceed to answer, for I am told that the Foundation seeks the "national welfare through the advocacy of moderation and respect for law in *all phases* (italics mine) of the manufacture, the distribution and consumption of beer."

"The Foundation believes that moderation can better be secured through influencing public habits than by prohibitions," and it asks if I have "any additional suggestions for turning public tastes toward beverages such as beer." I am further advised in an enclosed leaflet that the Foundation functions "(1) to interpret the public interest to the brewers, so that they may govern their attitudes and actions accordingly; (2) to interpret the industry to the public, so that the public may judge of the industry on the basis of facts." I endeavor to comply, and I suggest that the hundreds (perhaps thousands) of other ministers who have been similarly "honored" will also take the trouble to reply.

First of all, without a scintilla of sarcasm in the words, permit me to say that I doubt not there are some brewers who (though like most people they have never studied the subject) sincerely believe (their consciences, perhaps, having stimulated some wishful thinking) that there is some nutritive value in beer; also that even more of them desire that the law shall be respected; also that a much larger per cent of brewers "realize that the welfare of the

* Editor Afield of "The Presbyterian Tribune," Nashville, Tenn.

brewing industry depends upon" the reaction of the public to this business. I cannot be wholly frank in this paragraph without adding that I am convinced that *all* brewers desire public approval in order that they may *make more* out of their business.

Well, why not? We, the people (if not deliberately, by virtue of our indifference to the public good) have legitimized this business—also distilling and selling "hard liquor." We have given social sanction to "the Trade." We have made it legally (if not actually) respectable. Why, then, should we deny to *this* business the rights and privileges granted to any other legitimate enterprise? We need to reconsider our own consistency. I am distressed by the advertising of beer and whisky, but having given the whole business a legal status and social sanctity, can we consistently deny its right to expand?

But—back to the letter, and beer. Have I any suggestions concerning "moderation" and "public tastes"? I have. Here they are:

I suggest that when the brewers encourage more people to use beer in moderation they are taking the first step toward (1) the immoderate use of beer; (2) the moderate use of hard liquor; (3) the immoderate use of distilled spirits. "Ha, ha," says Mr. Ruppert, "the remark of an unsophisticated, inexperienced preacher!" Well, the contacts of my early years were mainly with sailors and 'longshoremen. Then for a number of years they were with the people of the tenement house districts of Greenpoint, Brooklyn, and the lower West Side of New York. I *knew* from intimate experience what men drank, why they drank, what was the effect on themselves and their families, how even small children began with stolen sips from the old-time beer-bucket and were rapidly educated into insobriety. Beer will not intoxicate? Try it on a child and see. Beer nutritious? Well, science has proved that in a pint of it may be found about 85 nutrient calories (a pound of chocolate provides 2,768) but absolutely no nutrient calories from its alcohol, the only nutriment coming from the grains used.

Shall we educate the "public taste"? By all means, but educate it away from even beer which, though containing only small quantities of alcohol, cultivates the craving for more alcohol and, even by itself, is so largely a poisonous drug that it can be and commonly is a social danger in many ways. Mr. Ruppert says: "The public

must be placed in possession of facts about industries which serve it." I agree. Also about industries which render disservice. He adds: "only facts can be the basis of sound judgment about an industry." I agree. On the basis of facts alone—not desire for profits—if brewers seek to serve the public they would better go out of business.

Look at some other indisputable facts. I could quote at length, but I illustrate from occurrences in my own state and Georgia—both prohibition states with respect to whisky, but permitting the sale of beer under supposed (but neglected) regulation. It is quite obvious that most of the fatal automobile accidents occur from midnight to 4:00 a.m. (especially early Sunday mornings) and involve at least one group "returning from a roadhouse." Often the report says, "the driver had had only two or three bottles of beer." That may be doubted. It has been proved repeatedly that venders of beer at roadhouses also accommodate with whisky, either "bootleg" or, as to national status, legitimate. The Government is pledged to help prohibition states maintain their laws. It does so by issuing thousands of Federal licenses within states whose laws forbid the sale of hard liquor! An exceedingly helpful—and truthful—Government!

But suppose there was no whisky, what then? Well, it seems scientifically established that even a pint of beer contains enough alcohol to slow up nerve impulses so that it takes a person containing that little beer four times as long to transfer his foot from accelerator to the brakes as it takes a normal person. That means "and Sudden Death" over and over again where it might have been avoided had no beer been consumed! But why go on? Mr. Ruppert cries out for facts! Well, he can get them in abundance if he really wants them. One fears that his real business is not to get more facts but to get more *business*. Mr. Ruppert has full authority to quote the whole of this reply. Because I haven't the money myself, I rejoice in the expectation that he will spend about $100,000 to reproduce it in every newspaper in the land.

Book Reviews

Middletown in Transition. A Study in Cultural Conflicts, by Robert S. Lynd and Helen Merrell Lynd. Harcourt, Brace. $5.00.

Middletown in Transition is a study of a middlewest city with a population of about 50,000. It comes ten years after the first study of that city made in 1925, the data having been gathered in the early summer of 1935. The ten years between divide themselves into four years of prosperity and six years of depression.

I read this book with great interest but with a profound sense of discouragement, owing perhaps in part to the fact that inevitably we see events in a short time space, and in the development of our culture in this country ten years is a short time; but that ten years of such significance in the lives of people should have had such little effect and have done so little to discover and to build new values is not easy to view with resignation. It is true that over those years there was increase in programs of creative arts, particularly through the development of a civic theater, and new musical advantages, some improvement also in the ways of dealing with community health conditions, many efforts to improve the educational system, but the writers raise the question as to whether as business conditions improve these changes will last. They add also that religion and education tend to be adjuncts to the central business of getting ahead, that is, adjuncts to a value arrived at and determined not in the light of a philosophy which includes the supernatural as well as the natural but in a world of material facts alone where progress is judged by possessions and where long-time values have no place.

The chapter on religion should have peculiar significance for us. It presents the picture of churches with their programs and their message little changed by the events of the ten years between 1925 and 1935, sermons preached on approximately the same topics and the same activities carried on, seeing as their chief function emphasis on the changeless in a changing world but giving little attention, except by inference, to this changing world and what the changes might mean for the institution of the church itself. There seems a curious divorce of the teaching of the historic truths of the

Christian faith from any attempt to find in religion the tests for developing a hierarchy of values and for determining the worthwhile in life.—Mary S. Sims.*

Bulwark of the Republic, by Burton J. Hendrick, Little, Brown and Company, Boston, Mass., 1937. $3.50.

If ministers have time to leave for a few hours the problems of theology and sociology and the thousand duties that call to them, they would do well to read in this sesqui-centennial year of the Constitution, Burton J. Hendrick's scholarly and interesting book on that document, called "Bulwark of the Republic." The author is best known for his "Life and Letters of Walter H. Page," for which he received the Pulitzer prize for the best American biography of 1922. On two other occasions he received Pulitzer prizes for his historical writing. His latest book is worthy to rank with his best, and is the most significant contribution to an understanding of the Constitution, and of the judiciary that has been made in this year of hectic judicial controversy.

The sub-title adequately describes what the author sets out to do. "A Biography of the Constitution." Without dodging the issues of the present struggle between the executive and judicial departments of the government, the author writes in a scholarly and dispassionate way about the persons who have been most responsible for the creation and interpretation of the Constitution. The sketches of these men are human, appealing, and fair. One cannot read these pages without having a new appreciation of the national significance of the Constitution, the independence of the judiciary and the men who are chiefly responsible for that system of constitutional law which governs America today.

"The slightest acquaintance with American history will show that the main reason for the vitality of that organism which we call the United States of America is found in the Constitution itself." On more than one occasion under the leadership of courageous judges, the court has recognized the flexible character of the phrases in which great constitutional truths are established, and has given to these phrases interpretations that suited old principles to new conditions. In commenting on a

*Executive of the Committee for National Interpretation and Support of the Young Woman's Christian Association. A longer review of this book from which the above extracts are taken appears in the October issue of *The Woman's Press.*

recent reversal of opinion by the Supreme Court, the author declares, "In the matter of social legislation and the supposed impediment presented by the outworn due process business, the court has simply turned its face in a new direction and has taken a stand in harmony with the best purposes of the modern world." There is no reason to believe that this growing process of constitutional interpretation will end in 1937. Consequently the American people can expect judicial decisions that will keep pace with the changing age. The Constitution thus interpreted is a governmental bulwark of supreme importance to liberals and conservatives alike.—C. J. T.

Your Child Faces War, by Nelson Antrim Crawford, Coward McCann, Inc., 1937. $1.25.

Can we develop a "will to peace" in our children? In what ways do adults stimulate the antagonisms of children? Should a youth be encouraged to pledge himself never to take part in war? These and a great many other questions frequently asked are most helpfully discussed in this little book. The first section deals with "your questions" and the latter half of the book with "your child's questions," a group equally pertinent, which children and young people are sure to ask during any live discussion of war and peace. Parents and other leaders will find here not only the answers to many difficult problems, but a method of discussion which will prove helpful with many groups.—E. G. R.

(*Continued from page 23*)

For the pastor and leaders desiring to secure information for this emphasis, the Board of Christian Education has prepared special materials consisting of a program guide to methods, a study outline for discovering the needs of a community and a service of worship. The pamphlets also contain lists of additional material. The Department of Social Education has an excellent introductory study entitled "The Church and Society." With these and other suggestions to guide church leaders and with the objectives of the program of social education well understood, there is no reason why the Presbyterian churches of the nation, large and small, should not quietly make their communities know that the churches accept their duties and relations to the community.

Current Films

The estimates of films reproduced are offered in response to the action of General Assembly, 1932, requesting such a previewing service to be made available from the Department of Social Education. This selection includes recommended films only and represents approximately one-fourth of those covered by the National Film Estimate Service from which they are obtained. The estimates are for three groups: A, intelligent adults; Y, youth (15-20 years); C, children (under 15 years).

100 Men and a Girl (Deanna Durbin, A. Menjou) (Univ.) Splendidly produced film distinguished by glorious music and Deanna's singing. Simple, but stirring story of jobless musicians and charming heroine by whose efforts they are organized into symphony orchestra, and get Stokowski to conduct.
For A: **Very Good** For Y: **Very Good** For C: Yes, if it interests

High, Wide and Handsome (Irene Dunne, Randolph Scott) (Para.) Lively, long, colorful musical melodrama, authentically set, well-acted, with delightful music, combining the factual and the make-believe in story about beginning of oil industry in 1859, with preposterous but riotously funny climax.
For A: **Very Good** For Y: **Very Good** For C: Exciting

Music for Madame (Nino Martini) (RKO) Martini's voice outstanding feature. Engaging as immigrant Italian tenor who becomes innocently involved in necklace theft, causing success to be postponed until capture of crooks. Rather original story but weakened by repetitious, stupid comedy.
For A: **Good** For Y: **Good** For C: Little interest

Prisoner of Zenda, The (R. Colman, M. Carroll and fine cast) (U.A.) The familiar, fanciful romantic adventure story filmed with great beauty and skill. Expert cast, with Colman perfect in dual role. Delightful, refreshing entertainment, that could hardly have been done better.
For A: **Excellent** For Y: **Excellent** For C: Mature

Souls at Sea (Gary Cooper, Geo. Raft, Frances Dee) (Para.) Strong, colorful, absorbing melodrama inspired by century-old sea disaster in days of slave trade. Impressively set, costumed, directed, acted, beautifully photographed. Essentially tragic situation, but not prolonged or overdone.
For A: **Fine of kind** For Y: Too strong For C: No

Baltic Deputy (Russian Film) (Amkino) Skillful, touching, powerful character study of distinguished scientist who is ostracized by fellow-professors but honored by the Bolshevists when he supports the Revolution. Finely acted, with propaganda subordinated to biography. Based on authentic facts.
For A: **Very Good** For Y: Good but mature For C: No int.

Charlie Chan on Broadway (Warner Oland, Joan Marsh, Donald Woods) (Fox) Good Chan mystery, with Broadway night life and characters for background. Attempts by various persons to gain possession of an incriminating diary result in two murders, solved by Chan in his usual quiet, masterful manner.
For A: Good of kind For Y: **Good** For C: Doubtful

Forever Yours (Benj. Gigli & English Cast) (Grand Nat'l) Much of poignant, human appeal in halting story about marriage of fine little heroine to adoring husband, which is threatened momentarily when wife's former sweetheart reappears. Gigli's glorious voice compensates for his poor acting.
For A: **Pleasing** For Y: **Good** For C: Beyond them

Reference Materials

*Contains good Reference List.
†Orders for items preceded by this mark and requests for information should be sent to the Department of Social Education and Action, Witherspoon Building, Philadelphia. Order other materials from the Book Stores listed on page 32, except where otherwise indicated.

"Social Progress"—This magazine should be in the hands of all church leaders. Subscription price 25 cents a year, 5 copies sent to one address, $1.00 a year.

The Alcohol Problem

*Children and the Alcohol Problem—12 page pamphlet, single copy free.
*A Presbyterian Program of Temperance Education—A guide to pastors and leaders. Free.
*Christian Education and the Alcohol Problem—10 cents.
Liquor Control—10 cents.
Youth Action on the Liquor Problem—A guide to personal and group action—15 cents.
The Value of Temperance—A leaflet for general distribution. 2 cents each, 50 cents a hundred.
*Juniors Explore the Alcohol Problem—Elsie G. Rodgers. A five-period unit for Junior societies and clubs. 30 cents.
Stand Fast—Be Strong—A worship service. 12 or more copies, 1 cent each.
My Temperance Declaration—(A card to be signed). 2 cents each, 75 cents a hundred.
The Church and the Alcohol Problem—A bibliography. Free.

Motion Pictures

*How to Select and Judge Motion Pictures—Worth M. Tippy, 25 cents.
*Better Films Councils—Worth M. Tippy. A manual for leaders, 15 cents.
Declaration of Purpose—(A card to be signed). 30 cents a hundred.
(These three may be ordered from the Federal Council of Churches, 105 East 22d Street, New York City.)
Our Movie Made Children—Henry James Forman. Macmillan, New York, 1933, $2.50.
Better Motion Pictures—A Discussion Course—25 cents.

Peace

Peace—In These Times. A worship and discussion unit. (New) 25 cents.
"WAR TOMORROW: Will We Keep Out?"—A Study Unit for Young People and Adults. 25 cents each. Leader's Kit, including text, 50 cents.
*Program Suggestions for World Peace—10 cents.
Let us Build Peace (New), Beyond Remembrance, The Will to Peace, Thy Will. . . . On Earth,—Worship Services. 2 cents each, 12 or more copies 1 cent each.

Services of Worship for World Understanding and Peace—15 cents.
†The Churches and World Peace—Walter W. Van Kirk. Free.
My Personal Peace Pact—A declaration of purpose (a card to be signed), 2 cents each, 75 cents a hundred.
The Church and International Peace—A Bibliography. Free.

Race Relations

The Church and Race Relations, 4 cents.
Race Relations and World Peace, by Eliot Porter. Young People's Elective. Teacher's edition 15 cents; Pupil's edition 15 cents.

Sabbath Observance

The Sabbath—For Man—by Eliot Porter and A. C. Wickenden. A study unit—15 cents.

Community Problems

The Church in Its Community—The Community emphasis made effective through church, presbytery, and synod coöperation. Single copy free.
Thy Will . . . on Earth—A service of worship for use in church and community groups. Single copy free; 25 cents a hundred.
Is Our Community Christian?—A discussion outline. Single copy free.
The Church and the Community—A bibliography. Free.

Social Relationships

*A Christian in His Home, by Eliot Porter (Problems of Marriage). Young People's Elective. Teacher's and Student's edition, 15 cents each.
Social Relationships of Young People by Harry Emerson Stock. Young People's Elective. Teacher's edition 20 cents; Pupil's edition 15 cents.
Ideals of Love and Marriage. 5 cents single copy; $4 a hundred.
†Report of the Committee on Marriage, Divorce and Remarriage, adopted by the General Assembly of 1931. Free.
†Keeping Fit. Free.
A Bibliography on Education in Family Life, Marriage, Parenthood, and Young People's Relationships. 10 cents.

Economic and Industrial Relationships

Official Pronouncements of the General Assembly Relative to Social Issues (1910-1936). Report of Standing Committee on Social Welfare, 1937. Free.
The Church and Society—An introductory worship and discussion unit. (New) 25 cents.
Churches in Social Action—Why and How, 10 cents.
*Economics and the Good Life by F. Ernest Johnson (An adult study unit). Paper $1; cloth $1.50.
What Your Church Can Do in Social Service, 5 cents.
The Church and Social and Economic Issues Bibliography. Free.

Presbyterian Book Stores

Philadelphia: Witherspoon Building
New York: 156 Fifth Avenue
Pittsburgh: Granite Building
Chicago: 216 S. Wabash Ave.
San Francisco: 234 McAllister St.
Minneapolis: 1040 Plymouth Building